



# The Abbeville Anglican



The Newsletter of Historic Trinity Church

Volume 17

MAY 2023

Number 05

## Restoration Report

Where are we now? That is the question you are asking. The vestry and diocese will be consulting in due course on the best plan to follow as we make decisions about the continuation of the restoration. We will also be consulting with the architectural experts with the Meadors, Inc., who are regarded as the best people in the southeast in the area of the restoration of historic buildings. Their executive offices are in Charleston, which is the most perfectly historically preserved city in the United States. When this process was begun and we engaged the services of the Meadors group, they provided us with a 400 page highly detailed plan (at a cost of \$50,000.00) that would completely rehabilitate the church and bring it back to its original glory. It perhaps should be pointed out that this rehabilitation document had been received and digested by vestry and interested members of Trinity long before Preservation South Carolina was in any way involved with the restoration process. We (the church) has continued to consult as needed with the Meadors group. Many of you have expressed your view that the Meadors group should be the people to complete the restoration. If that is your desire, you should make your views known to your vestry. After all, it is you who pay the bills. Recently members of the Friends of Trinity organization attended a conference with the SC Department of Archives and History and learned that several grants may soon be available. Friends of Trinity will be watching this development closely and will possibly be making some recommendations to the church regarding these grants. It is expected that there will some movement relatively soon between the diocese and the church as to the most expeditious plan to continue and complete the restoration process. Again, feel free to express your opinions to your wardens and vestry.

## Thoughts on the Holy Eucharist

Several of our recent Saturday visitors who are anticipating a move the Abbeville and who read our newsletter have requested information on the position of the Episcopal Church on the Eucharist, as it compares to the Roman Catholic Church. In the early years of the Episcopal Church in this country we did things much like our other protestant Christian brothers and sisters. The emphasis was on the preaching—the Word. In time, the Episcopal Church evolved to a more Catholic point of view and the emphasis changed to the Holy Eucharist. Of all the beautiful Holy Offices of the Episcopal Church, the Eucharist has become the central act of worship. Most Episcopalians like to hear a good sermon, but are at church mostly to receive the Blessed Sacrament. The terms Holy Eucharist, Mass, Lord's Supper and Holy Communion mean basically the same thing and are often used interchangeably. The Mass is beautiful to hear, but it is most important to listen to the words of the priest and understand what is actually happening. The official position of the Church of England and the Episcopal Church is the *Real Presence* of Christ in the Sacrament of the Holy Eucharist. The 1991 statement of the Anglican-Roman Catholic International Commission notes: *The elements are not mere signs: Christ's Body and Blood are really present and are really given in order that receiving them, believers may be united in communion with Christ the Lord* In Eucharistic Prayer A of Rite 2, the celebrant prays that God the Father will sanctify the gifts of bread and wine *by your Holy Spirit to be for your people the Body and Blood, the Holy Food and Drink of new and unending life in Him* (BCP p. 363). The Catechism notes that the inward and spiritual grace in the Eucharist is the body and blood of Christ given to his people and received by faith (BCP p. 859). The Episcopal Church allows

each individual to receive the gift of the *Real Presence* in one of two ways and we can decide what works best for us. *Transubstantiation* is a Roman Catholic concept which is held by many "high church Episcopalians". It is the belief that the substance (essence) of Christ's body and blood replaces the substance of the Eucharistic bread and wine, although the appearances (known as accidents of species) of the bread and wine continue outwardly unchanged. In other words when the priest blesses the elements, they actually become the Body and Blood of Jesus. It is probably fair to say that most Episcopalians achieve the *Real Presence* through the concept of *Consubstantiation* which is a theological construct often attributed to Martin Luther. It teaches that after the consecration, the substance of the Body and Blood of Christ and the substance of the bread and wine co-exist in union with each other. Whichever theological concept we choose to embrace, it is essential to remember that Jesus is very present in the Blessed Sacrament and that he touches us in a special way with his Body and Blood when we are kneeling at the altar. When those Sanctus Bells ring (once for the Father, once for the Son and once for the Holy Spirit) the miracle has occurred and Jesus is with us in his Body, Blood and Spirit. The Roman Catholic and the Anglican Churches have both documented numerous miracles of healing, special gifts and other graces that have been received by persons when they were touched by the Blessed Sacrament. What happens during the celebration of the Holy Eucharist is the holiest of all the Holy Mysteries. *Here O my Lord, I see thee face to face, here would I touch and handle things unseen, here grasp with firmer hands eternal grace, and all my weariness upon three lean. Here would I lay aside each earthly load, here taste a fresh the calm of sin forgiven.* (Hymn #318, The Hymnal 1982).

# TRINITY EPISCOPAL CHURCH

## MAY 2023

*This is the day which the Lord hath made, we will rejoice and be glad in it. Psalm 118:24*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Eucharistic Lectionary Year A  Office Lectionary Year 1	<b>1</b>  The Apostles Saint Philip And Saint James [Altar Red]	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
<b>7</b> 5 <sup>th</sup> Easter 10:00 am Bible Study 11:00 am Holy Eucharist	<b>8</b>	<b>9</b>	<b>10</b>  6:00 pm Evening Prayer	<b>11</b>	<b>12</b>	<b>13</b>
<b>14</b> 6 <sup>th</sup> Easter Rogation Sunday 10:00 am Bible Study 11:00 am Holy Eucharist 12:00 Noon Vestry Meets	<b>15</b> Rogation Day	<b>16</b> Rogation Day	<b>17</b> Rogation Day  6:00 pm Evening Prayer	<b>18</b>  ASCENSION DAY (Altar: White)	<b>19</b>	<b>20</b>
<b>21</b> 7 <sup>th</sup> Easter 10:00 am Bible Study 11:00 am Holy Eucharist  Sunday after Ascension Day	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>  Bede, Priest and Historian, 735 W	<b>26</b>  Augustine, First Archbishop of Canterbury, 605	<b>27</b>
<b>28</b> DAY OF PENTECOST Whitsunday 10:00 am Bible Study 11:00 am Holy Eucharist	<b>29</b>  MEMORIAL DAY Rest in peace all those who gave their lives in the defence of our native land.	<b>30</b>  First Book of Common Prayer 1549 w	<b>31</b> Ember Day  THE VISITATION OF THE BLESSED VIRGIN MARY (Altar: White)		<b>Our Service Books:</b> BCP—Book of Common Prayer BOS—Book of Occasional Services LFF—Lesser Feasts and Fasts The Hymnal 1982	<b>NOTE:</b> Weekday Eucharistic Read- ings for use through- out the year are found in LFF, pages 498- 528.

**MAY 7, 2023 (5<sup>th</sup> Sunday Easter)**

Celebrant: Father Schnatterly  
Eucharistic Minister: Lewis  
Lector: Dick  
Acolyte: Andrew  
Altar Guild: Michele  
Altar Color: White  
1<sup>st</sup> Lesson: Acts: 7:55-60  
Psalm: 31: 1-5,15-16  
The Epistle: 1 Peter 2:2-10  
The Gospel: John 14: 1-14

**MAY 14, 2023 (Rogation Sunday)**

Celebrant: Father Schnatterly  
Eucharistic Minister: Lewis  
Lector: Charleen  
Acolyte: Andrew  
Altar Guild: Myra  
Altar Color: White  
1<sup>st</sup> Lesson: Acts 17:22-31  
Psalm : 66 :7-18  
The Epistle: 1 Peter: 3:13-22  
The Gospel: John 14:15-21

The Vestry meeting will be on Sunday, May 14, to immediately follow the Mass.

You are inscribed on the palm of His hand. Isaiah 49:16. +

**MAY 21, 2023 (7<sup>th</sup> Sunday Easter)**

Celebrant: Father Schnatterly  
Eucharistic Minister: Lewis  
Lector: Ruth  
Acolyte: Andrew  
Altar Guild: Michele  
Altar Color: White  
1<sup>st</sup> Lesson: Acts 1:6-14  
Psalm: 68:1-10, 15-16  
The Epistle: 1 Peter 4:12-14  
The Gospel: John 17:1-11

**MAY 28, 2023 (PENTECOST)**

Celebrant: Father Schnatterly  
Eucharistic Minister: Lewis  
Lector: Mary Anne  
Acolytes: Andrew  
Altar Guild: Lewis  
Altar Color: Red  
1<sup>st</sup> Lesson: Acts 2:1-21  
Psalm: 104:25:25-35,37  
The Epistle: 1 Corinthians 12:3b-13  
The Gospel: John 20:19-23

Excellent Bible Study with Hank every Sunday, 10:00 am, parish house. Great lessons and discussion. You are invited.

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Happy Birthday

05/05—Jennie

**NOTES FOR THE EASTER SEASON:**

The *Gloria in excelsis* is sung or said at each service though to Pentecost. For complete readings and collects for the weekdays of Easter Season, see pages 65-81 of LFF, 2006 edition. Abstinence associated with Special Devotion is not appropriate during the Easter Season. The Seasonal Blessing for Easter is found in the BOS, page 12. The 6<sup>th</sup> Sunday of Easter (14<sup>th</sup>) is Rogation Sunday. Monday, Tuesday and Wednesday of this week are the Rogation Days. The propers for these days are found in the BCP, pages 207, 258 and 930. Notes on a Rogation Procession may be found in the BOS, page 88. In some parishes the Pascal Candle is lit for the last time on Ascension Day. (18<sup>th</sup>). The Blessing for the Day of Pentecost is found on page 14 of the BOS. If not already done on Ascension Day, the Pascal Candle is lit for the last time on the Day of Pentecost and then removed to the Baptistry.

May 14<sup>th</sup> is Mother's Day. We wish all our dear mothers still with us a happy and blessed day. We remember with great love and thanksgiving our mothers who now rest in the peaceful embrace of the Savior. +

## **Feast Days in May:**

### **Rogation Sunday**

Rogation Sunday, the sixth Sunday after Easter, is the Sunday next before the three Rogation Days, Monday, Tuesday and Wednesday, which proceed Ascension Day. These are days of prayer for the year's crops, and the solemn preparation for the *Feast of the Ascension*. All Rogation Days consist of a procession followed by a formal Rogation Mass. The procession traditionally moves around territorial borders of the parish, and includes the blessing of the fields and other natural features of the landscape during the recitation of the *Litany of the Saints*.

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### **Ascension Day**

This feast commemorating the Ascension of our Lord Jesus invariably falls on Thursday, forty days after Easter and celebrates the joyful return of God the Son to the Father God. It is finished. (John 19:20). The earthly ministry is complete. *He ascended into heaven and is seated at the right hand of God the Father, Almighty, from whence he shall come to judge the living and the dead. AMEN!* We celebrate the *Feast of the Ascension* on May 18<sup>th</sup>. The Octave of the feast is called Ascensiontide.

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### **Pentecost**

The *Day of Pentecost* also known as *Whitsunday*, occurs 50 days after Easter. It is the *Feast of the Holy Spirit* and is generally considered to be the third highest feast of the church year. Pentecost commemorates the outpouring of the Holy Spirit upon the Apostles, the Blessed Mother and is considered to be the birthday of the Church. The color of the season which lasts throughout the octave, is red, symbolizing the tongues of fire of the Holy Spirit which were manifest on the *Day of Pentecost*. It is a holy day of obligation and we should all receive the Blessed Sacrament on the *Feast of the Holy Spirit*.

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### **Visitation of the Blessed Virgin**

The *Feast of the Visitation of the Blessed Virgin Mary* occurs on May 31<sup>st</sup>. Mary left Nazareth at the end of March and went over the mountains to Hebron, south of Jerusalem, to wait upon her cousin, Elizabeth. Because her presence, and much more, the presence of the Divine Child in her womb, according to the will of God, was to be the source of very great graces to the Blessed John, Christ's forerunner. The event is related in Luke 1:39-57. Feeling the presence of his Divine Savior, John, upon the

arrival leaped in the womb of his mother and Elizabeth was filled with the Holy Spirit; and she spoke out with a loud voice, and said, blessed art thou among women and blessed is the fruit of thy womb. Our Lady now for the first time exercised the office which belonged the Mother of God made man. Joseph probably accompanied Mary, returned to Nazareth, and after three months, came again to Hebron to take Mary back home.

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### **Saint Philip and Saint James**

James, son of Alphaeus: we know nothing about this man except his name, and of course the fact Jesus chose him to be one of the 12 pillars of the new Israel, his Church. He is not the James of the Acts, "brother" of Jesus; and later; Bishop of Jerusalem and later the traditional author of the Letter of James. James, son of Alphaeus, is also known as James the Lessor to avoid confusing him with James the son of Zebedee, also an apostle and known as James the Greater. Philip came from the same town as Peter and Andrew in Galilee Jesus called him directly, whereupon he sought out Nathaniel and told him "about the one whom Moses wrote" (John 1:45). Like the other apostles, Philip took a long time coming to realize who Jesus was. As in the case of the other apostles, we see James and Philip as mortal men who were selected by Jesus to become foundation stones for his Church, and we are reminded that holiness and its consequent apostolate are entirely the gift of God, not a matter of human achievement. "You will be clothed with power from on high," Jesus told Philip and the others. Their first commissions had been to expel unclean spirits heal sickness and announce the Kingdom. They learned gradually that these externals were sacraments of an even greater miracle inside their persons—the divine power to love like God. We observe the *Feast of Saint Philip and Saint James, Apostles*, on the 1<sup>st</sup> of May.

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### **Ember Days**

Ember Days are three days which occur four times a year; the Wednesday, Friday and Saturday after St. Lucy's Day (December 15<sup>th</sup>), Ash Wednesday, Pentecost and Holy Cross Day (September 14<sup>th</sup>). The name comes from the Latin Title, *Quattuor tempora* meaning four times. Originally these days were associated with sowing, harvest and vintage, for which one fasted, prayed and gave alms. Later, the four times became times for ordination, for which the Christian com-

munity prayed and the candidates for ordination prepared themselves by prayer and retreat. *The Book of Common Prayer* appoints proper collects and readings for this observance under the title *For the Ministry (Ember Days)*, including propers *For those to be ordained*, *For the Choice of fit persons fit for the ministry* and *For all Christians in their vocation* (BCP, pp. 256-257, 929.) This year the one Ember Day for May is May 31<sup>st</sup>.

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### **The Bishop' Visit**

Sunday, April 30<sup>th</sup> was a most disagreeable cold and rainy day, but those Trinity members and visitors who braved the storm were greatly blessed by the Bishop' visit. He began the visit with a 10:00 am forum in which he answered questions about the diocese and discussed other matters of interest about our congregation. The forum was followed by the Mass in which the Bishop presented an excellent sermon, confirmed new members to our parish and new members to one other visiting parish and celebrated a beautiful Mass. The Mass was followed by a lovely picnic, although it had to be brought into the parish house due to the terrible weather. Trinity has become famous throughout the years for its picnics and this one was no exception. Thank you to all of you who provided such excellent food. The picnic was followed by a meeting of the vestry with the Bishop. Even with the very bad weather, the Bishop's visit was a wonderful event and thank you to all of you who made it so. Our special thank you to the Bishop for the Benediction of his presence and to the Reverend Deacon Mary Jeffers for all her help in the preparation for the visit and her assistance at the Mass,

### **WELCOME**

A special welcome to Henrietta, Susan, Charles Thomas and Shane. These folks have already been attending Trinity for a long time and it is so great to have them now as official members of our "merry little band." Welcome Home!

### **Y'all Come**

We have a lot of Saturday visitors and we make a concerted effort to remember to invite all of them to Mass. If you have friends who do not have a church connection, invite them to Trinity—it is called evangelism. The Blessed Sacrament is the most perfect nourishment for the human soul. Blessed are they who are called to the Supper of the Lamb.

## **Trinity Episcopal Church**

Post Office Box 911

200 Church Street

Abbeville, South Carolina 29620

www.trinityabbeville.org

### **Our Mission Statement:**

Joyfully proclaiming the love of Christ in worship, outreach, welcome and care.

### **Our Bishop**

The Right Reverend Daniel Paul Richards  
The IX Bishop

### **Our Vicar:**

The Vicariate is currently vacant.

### **The Vestry:**

Cynthia Jefferies, Senior Warden (23)  
Mary Lynn Lyle, Junior Warden (24)  
Lewis Ashley (24)  
Charleen Clark (25)  
Ilona Anderson (23)  
Dick Haldeman (25)

### **Parish Administrator and Registrar:**

Dick Haldeman

### **Treasurer:**

Ilona Anderson

### **Musicians:**

John Pullin, Organist & Choirmaster  
Lewis Ashley, Assistant Organist  
Mary Anne Campbell, Cantor  
Ruth Freeman, Cantor

### **Eucharistic Ministers:**

Dick Haldeman  
Lewis Ashley

### **Worship Leaders:**

Dick Haldeman  
Lewis Ashley  
Cynthia Jefferies  
Hank Baggett  
Jennie Leverich

### **Altar Guild:**

Michele Wells, Chairman  
Myra Keith  
Ruth Freeman  
Lewis Ashley

### **Lectors (Lay Readers):**

Dick Haldeman  
Ruth Freeman  
Mary Anne Campbell  
Jennie Leverich  
Charleen Clark

### **Acolytes:**

Lewis Ashley  
Andrew Hartsfield

### **Eucharistic Visitors:**

Lewis Ashley  
Hank Baggett  
Cynthia Jefferies  
Jennie Leverich

### **Greeters/Ushers**

Ilona Anderson  
Hank Baggett

### **Parish Historian:**

May Hutchinson (In Memorium)

### **Children's Programs:**

Jan Haldeman

### **Bulletins, Special Projects:**

John Pullin

### **Sexton (Buildings & Grounds):**

Buddy Wells

### **Diocesan Convention Delegation:**

Lewis Ashley (voting)  
Mike Clary (voting)  
Cynthia Jefferies, Alternate  
Dick Haldeman, Alternate

### **Newsletters:**

Lewis Ashley

### **Sunday School/Bible Study:**

Hank Baggett

**For all who faithfully support this mission congregation, we give God thanks and praise**

### **Letters From Our Friends:**

Dear Trinity:

Several years ago you had an article in your newsletter that was about my grandmother and her Saturday afternoon visits to Trinity. I have lost my copy and would very much appreciate a repeat. I now read your newsletter on the internet. The issue was July 2013. Thank you.

Ann Culbertson

Dear Ann;

Your grandmother was an inspiration to us all. May she rest in peace. The article follows. Editor.

### **The Gardenia Lady**

We have recently been saddened to learn of the passing of a dear lady who was known at Trinity only as the "gardenia lady." She often appeared on Saturdays in the middle of the afternoon and brought beautiful gardenias clutched in her small hands which had been crippled by arthritis. She would always make her prayers in the Lady Chapel and would sometimes request the crucifix be lifted down so that she might kiss the feet of the Savior. She would then lay her gift of gardenias at the foot of the cross, a fitting gift to Our Lady and her most Blessed Son. And as the chapel was infused with the exotic fragrance of the gardenias, she would kneel sometimes for half an hour on those aching knees to offer her prayers; often her misshapen fingers moving slowly and painfully across the beads of her rosary. We never saw her at Mass, only on Saturdays. She was not much for conversation, but her quiet serenity presented a powerful unspoken sermon. Yet now her joy must be unspeakable as she has been taken up on the wings of eagles. She can run and not be weary, walk and not faint (Isaiah 40:31); and has seen her precious Jesus face to face. Trinity is truly a special place. Thanks be to God

### **A Parting thought**

Who is the silversmith? *And he shall sit as a refiner and purifier of silver* (Malachi 3:3). This verse has recently puzzled some people in a Bible study and they wondered what the statement meant about the nature of God, One of the ladies in the group offered to investigate the process of silver refining and advise the group at their next meeting. She called a silversmith and made an appointment to watch him at work. As she watched the process, he held a piece of silver over the fire and let it heat up. He explained that in refining silver, one needed to hold the silver in the middle of the fire where the flames are the hottest so as to burn away all the impurities. The woman thought God holding us in such a hotspot; then she thought again about the verse that says: He sits as a refiner and purifier of silver. She asked the silversmith if he had to sit there in front of the fire for the whole time of the process. He answered yes, that he must watch the entire process. If the silver were left in the fire a moment too long, it would be destroyed. The woman was silent for a moment and then asked the silversmith: How do you know when the silver is fully refined? He smiled at her and answered: that's easy—when I see my image in it. If today you are feeling the heat of the fire, remember that God is keeping his eye on you and will keep watching until he sees his image in you. At this very moment someone needs to know that God is watching over them and whatever they are going through, they can come through the fire refreshed and refined. *When through fiery trials thy pathway may lie, my grace, all sufficient, shall be thy supply; the flames shall not hurt thee; I only design thy dross to consume, and thy gold to refine.* (Hymn #636, The Hymnal 1982). This article submitted by friend of Trinity who hoped you might be blessed by it. Please feel free to submit articles and ideas for the newsletter. Thank you.

*Come to me,*  
all you who are  
**WEARY AND  
BURDENED,**  
and I will give you  
**REST.**

Matthew 11:28